

“The Lord is King.”
Psalm 10:16.

“Bind up the testimony, seal
the law among My disciples.”
Isaiah 8:16.



Vol. 9

Kalamazoo, Mich., Second Quarter, 1934

No. 2

Revival and Reformation among Seventh-Day Adventists

“He that answereth a matter before he heareth it, it is
folly and shame unto him.” Prov. 18:13.

“Doth a law judge any man before it hear him, and know
what he doeth?” John 7:51.

OUR experiences in carrying forward the work of revival and reformation, gave me occasion to select the foregoing Scripture texts for an introduction. It is often the case that Conference leaders call the reformers “accusers of the brethren,” or “disorderly elements,” etc. They warn their members constantly to have absolutely no contact with us, because they claim that our work is of Satan. The term “accuser of the brethren” is found in Rev. 12:10, where it has reference to Satan. In John chapter 8:44, we are told that satan is a liar, “and abode not in the truth.” As such, he brings lying charges, false accusations, against the people of God, and it is thus that he—or anyone who does likewise is denounced as an “accuser of the brethren.” But those are wholly unauthorized who charge or classify anyone as an “accuser of the brethren” who is pointing out open sin and apostasy in the church; this is in fact a false or lying accusation, because God’s command is: “Cry aloud, spare not. . . . show My people their transgression, and the house of Jacob their sins.” Isa. 58:1. To dwell upon the weaknesses of a brother or sister and carry them on secret-

ly, is gossiping, but to deal with open sin in the right way is God’s will, and our duty.

“There are many professed Christians who, if they should express their real feelings, would say, what need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, ‘O generation of vipers, who hath warned you to flee from the wrath to come?’”—“Prophets and Kings,” p. 140.

I want to entreat you dear reader not to judge our work before you have made a personal and thorough investigation. Only then will you be in a position to make a right decision.

“The great danger of our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, weighing evidence, have confidence in the leading men, and accept the decision they make; and thus many will reject the very message God sends to His people, if these leading brethren do not accept them. No one should claim that he has all the light there is for God’s people. The Lord will not tolerate this. He has said, ‘I have set before thee an open door, and no man can shut it.’ Even if all our leading men should refuse light and truth, that door will still remain open. The

Lord will raise up men who will give the people the message for this time."—"Testimonies to Ministers and Gospel Workers," pp. 106, 107.

A Firm Foundation

All those, who love Jesus and are waiting for His return in the clouds, recognize, that the testimony of the True Witness to the Laodiceans is a startling denunciation. It is a sad fact that for a long time the spiritual powers and gifts among us,—as Seventh-day Adventists, have disappeared. The church is not what she once was, "the divine presence and glory have departed." "Test. 8 p. 250). There must be a resurrection from spiritual death. When we shall be convinced of this necessity, is it not high time then that we recollect ourselves to where we have drifted, in order that we may learn to understand what God means when He speaks to us:—

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

God has laid at the beginning of the three-fold angels message a strong and firm foundation. Through diligent study, earnest prayer, and by divine revelation, the Lord enlightened His people and revealed to them His will. "To the law and to the testimony" is the platform upon which we must stand and continue to build.

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty; and we are to stand firmly in defense of our principles, in full view of the world."—"Testimonies," Vol. 6, p. 17.

Our hearts are filled with pain and sorrow when we see that there are many who claim to be Adventists, but do not heed the counsel of the True and faithful Witness. In relating our experiences which we, as Seventh-day Adventists have made since the outbreak of the world war in 1914, we feel impressed to say: "For we cannot but speak the things which we have seen and heard." (Acts 4:20).

Our Experiences from 1914 to 1918

"All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

"Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition."—"The Great Controversy," p. 48.

During the great world war of 1914-1918, when such an intensely critical test developed as never before confronted the modern professed church of God, unfaithful denominational lead-

ers, representing the Seventh-day Adventist organization in Europe, deliberately joined hands with the State to avoid persecution. Consider thoughtfully the following documents:—

"Charlottenburg, Aug. 4, 1914.

"Most Honorable Lord General and Minister of War:

"Since oftentimes our point of view concerning our duty towards the Government, also our position in general military duty; and especially, since our refusal to serve, in times of peace, on Saturday (Sabbath) is regarded as fanatical, therefore I take the liberty, Your Excellency, to present to you in the following, the principles of the German Seventh-day Adventists, especially just now, in the present war situation.

"While we stand on the fundamentals of the Holy Scriptures, and seek to fulfill the precepts of Christendom, keeping the Rest Day (Saturday) that God established in the beginning, by endeavoring to put aside all work on that day, still in these times of stress, we have bound ourselves together in defence of the 'Fatherland', and under these circumstances we will also bear arms on Saturday (Sabbath). On this point we take our stand on the Scripture found in 1 Peter 2:13-17.

"We have given these resolution to our members, also asking them to organize prayer-meetings, to petition God to give the victory to the German arms. Should some among the drafted Adventists refuse to serve on the Sabbath, or object to the bearing of arms, we will be grateful, Your Excellency, if the then Commanding Officer has knowledge of our principles and resolutions....

"With the prayer that God will give this righteous cause the victory, I have the honor, Your Excellency, to remain,

Signed,

H. F. Schuberth, Pres."

"To the General Commander of the
7th Army Corps in Dresden.

Dresden, March 5, 1915.

"Relative to No. 856, III of February 22, 1915, which forbade Adventist meetings to be held in Dresden, allow the undersigned to give the following explanation.

"For several years, have the undersigned clearly set forth before Military Officials, both orally, and in writing, that Military Service on Saturday (Sabbath) in times of peace, always remained a question of the individual conscience.

"But at the outbreak of the war the Leaders of the Adventist Organization in Germany, of their own accord, advised all their military service members, in all the land, under the pressing circumstances and need of the Fatherland to do their duties required of them as citizens, according to the Scripture; and earnestly to do on Saturday (Sabbath) as other warriors do on Sunday. As proof, allow this enclosed copy of the document to serve the highly esteemed Prussian Minister of War, written on the 4th day of August, 1914. This position,

already taken years ago, is supported by the attached signatures:

"For the European Division, Headquarters, at Hamburg, Grindelburg, 15A.

Signed, L. R. Conradi, President.

"For the East German Union Headquarters, at Berlin, Charlottenburg, Uhlandstr. 189.

Signed, H. F. Schubberth, President.

"For the Saxon Association, Headquarters, Chemnitz, Esche, Str. 9.

Signed, Paul Drinhaus, President."

The following statements are taken from a pamphlet entitled: "The Christian and the War," which was printed and indorsed in Dec. 1915 by the leaders of the denomination.

"In all which we have said, we have shown that the Bible teaches,

"Firstly, that the taking part in war is not a transgression of the sixth commandment.

"Secondly, that war service on the Sabbath is not a transgression of the fourth commandment."—"The Christian and the War," p. 18.

Not alone did the leaders of the denomination in Europe thus repudiate our fundamental God-given principles in these vital matters, but, moreover, this amazingly perfidious act received the sanction of the General Conference at Washington. In proof of the indorsement to the astoundingly traitorous position as set forth in the foregoing documents the following extract is quoted from the columns of "Zions Waechter" (edition of March 20, 1916), an official publication of the church, issued at Hamburg, Germany:—

"The Conference Committee of the German Union, takes the stand in regard to the bearing of arms or to military duties, that it is a civil demand, to which the established Governments of God are entitled, according to 1st Peter 2:13-14, and Romans 13:3-5. This stand was also taken by the General Conference Committee November, 1915, while in session. Speaking of these things, they said "We grant every country in the world the full liberty to fit themselves into their fixed laws in the future as they have in the past."

However, at this trying time, some remained faithful to God, and they stood unflinchingly "for the faith which was once delivered unto the saints." These faithful ones were severely persecuted by their "former brethren" and while the Lord permitted some to go through the fiery furnace of affliction, even to the extent of yielding up their lives for their convictions, God was a mighty refuge for others willing, no doubt, that they should in some other way glorify His name. Many things which had been foretold by

the Lord's chosen servant, Sister White, were fulfilled before our eyes. We saw especially a most remarkable fulfillment of this solemn testimony, found in "The Great Controversy," page 608,—

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuation to stir up the rulers against them."

For proof that the spirit of persecution was manifested in our "former brethren" please notice the following document which appeared in the "Dresdener Neuesten Nachrichten" April 12, 1918.

Adventist Ministers and Fatherland

"At the beginning of the war our denomination divided into two parts. While ninety-eight per cent of our membership took the position on bible ground that it was their conscientious duty to defend the Fatherland with weapons, and that also on the Sabbath, and this united position of the leaders was at once forwarded to the War Department; two per cent, however, did not submit themselves to this united resolution, and therefore had to be disfellowshipped because of their unchristian conduct. These unprofitable elements set themselves up as preachers, and with small results, made propagan-da for their foolish ideas. They call themselves falsely preachers and Adventists, they are not, they are deceivers. When such elements shall receive their merited punishment, we regard it, in fact, a favor done toward us. Our leaders have, up to this day, invested our surplus church money in war loans, in the fullest assurance that Germany, with God's help, would come through the struggle victorious. Everywhere our members are sharing the self-evident duty, in giving into the hands of the Fatherland the so-much-needed means. The Adventist men are practically all in the field, or Army service, faithfully performing their duty, and expect a just treatment as thanks from the Fatherland also."

Space does not permit us at this time to relate the many experiences which were made by the faithful few. At the close of the War, however, and as a result of the revolution which swept over Germany during the years of 1918 to 1919, liberty was again realized by the Lord's faithful band, and we gave ardent thanks to our great God for His manifest leadings.

A Plea for Unity in 1920, at Friedensau, Germany

The great and trying test which came over the people of God during the World War, was experienced by the faithful believers of the third angels message in most every country of Europe. As a result those who remained faithful to God, were disfellowshipped, despised, persecuted, rejected, and opposed by the great body of believers who fell into apostasy. As soon as liberty was again realized, these faithful ones, despite their sad and heartbreaking experiences, were very anxious to seek unity again with those who had apostatized, to bring them back upon the firm and eternal platform of truth. For this purpose we sent our petitions to the leading men wherein we expressed our desire for a hearing, where also the brethren of the General Conference would be present. Such a hearing was granted at last, and the council took place from July 20-27, 1920, at Friedensau, Germany. In order to prevent any misunderstandings, a protocol was taken, so that everyone might have a complete report of all that was said and done. Seventeen delegates of the Reform Movement in Europe were selected to present our case to that council. In order to make the discussion plain and simple, these brethren asked that the following four questions be answered:—

1. "How does the General Conference stand with reference to the position taken by the leaders of Germany in the year 1914, toward the fourth and sixth commandment?"

2. "What proofs are brought to us that we have not, from the beginning, taken the Biblical path?"

3. "What is the position of the General Conference toward the Testimonies of Sister White? Are they inspired? Yes or no. Is Health Reform still the right arm of the message?"

4. "I our message and people according to Rev. 14:6-12, National or International?"

Elder A. G. Daniells, who at that time was President of the General Conference, spoke to these four questions, to give us the position of the General Conference concerning them. To show briefly the stand taken by the General Conference toward the first question under consideration, we have selected several paragraphs from the protocol which will give us a clear report.

A. G. Daniells: "We have taken the position, that each one should act according to his own conscience in this matter."—Protocol, p. 36.

Brother Daniells then explained the different attitude manifested by the brethren who were required to serve in the army. He said: some according to their convictions would put on a uniform. Others would not go into the camp. Others again would not take a gun for

military drill, but would use a broom. But still others went to the front, and in the trenches, and defended their country. Then brother Daniells made the remark: "What has been our position toward these brethren in their different conduct? We have said, we do not want to be the conscience of any other man." (Protocol, p. 36).

After such remarks as these, the Reform Movement delegates felt more like weeping than speaking; but after a few minutes, the following entreaties were made:—

Reform Movement Delegate: "We believe, that we, in order to follow Jesus according to the Word of God and the Testimonies, cannot go into war. We give everybody liberty of conscience. In Heaven is also liberty of conscience, but there is no liberty of conscience to overthrow the law of God. We find that the brethren from America have extended this liberty of conscience so much that the law of God can be transgressed. In Germany it was openly transgressed, and our brethren from America have understood this not to be right, but now we do not know why the one or the other decision has been made. Here are brethren who have, through much prayer, received clearness on this question. Here are also brethren who have spent three years in prison for the Lord. Some of our brethren, true to our principles of faith, have died in prison and have thereby given a good testimony for Jesus. Should our message not develop more such soldiers for the cross of Christ? How can this come about? The message must be preached in all clearness and earnestness, so that a separated people, a united people, will fight under the Banner of Christ, and be victorious.

"We are thankful to God, that we have assurance in this message, and we believe that in the coming storms and difficulties, in order to be able to stand and to be united with Christ our King, we must fight under His banner, and help others to do likewise.

"If we preach the law of God as it is in Christ Jesus, then we will have many who will be ready to fight this good fight of faith. But if we continue on the road upon which we have traveled in the past, we will have a people that will not be ready for the coming storms. We wish to continue to follow our Lord, upon the way according to the law and the testimony, on this question.

"Through this message the Lord will gather a united people from all nations, and that people the Lord will gather to Himself. He wants us to have a part with this people. We cannot finish the work of God, but He wants to finish it in a manner very much out of the ordinary way of man's planning, and we trust Him. Even though we stand here as a few, we will say, we can do no other-wise, may God help us.

"We are not enemies of you brethren today, we wish to separate as friends. We do not want to fight you, but we wish to use the liberty in which Christ has made us free, for our own salvation as well as the salvation of others. And may God give us grace that when Jesus

comes in the clouds of heaven, that He may be our King, and that we may enter in with Him. This is our desire and earnest prayer. Amen." Protocol, pp. 55-58.

After a few minutes of silence, Elder Daniells again took the floor, and the following expressions from his lips need no comments, they speak for themselves.

Elder A. G. Daniells: "We believe that you are completely in error concerning your position on this question. We believe in the fourth commandment just the same as we always believed it, but we are not able to take the interpretation you put upon it. What would you have said concerning Moses, a few days after he received the law of God upon Sinai, if he would have told you to go and kill the king of Bashan, all the men, women and children. Would you have accused him as a murderer? But God had commanded him to transgress the sixth commandment. You see, that many things are found in the interpretation of the commandments, and we must have freedom to read and to understand them, and not being bound to them as any small organization may explain them."—"Protocol, p. 59.

The remarks of Elder Daniells concerning this vital question show clearly that the position taken by the General Conference was not in harmony with the word of God, neither with the instruction given by the spirit of prophecy. Of course with the answer given to the first question, all other questions were bound to failure. They were answered in very much the same manner as the first, and we were not able to accept their position. In a previous issue of "The Sabbath Watchman" we answered the question concerning the inspiration of the spirit of prophecy, and the reader will have noticed that the General Conference does not take a decided stand on this question.

THAT COUNCIL AT GLAND, SWITZERLAND

Dec. 27, 1922 to Jan. 2, 1923

After the council held at Friedensau, Germany, the confusion became greater than ever. Many were now fully convinced that the General Conference had taken a wrong stand, and they joined with the faithful people of God. Thereupon the leading men arranged for another council among themselves, which was to be held at Gland, Switzerland. The object of this council was to counteract the work of the Reform Movement. Plans were laid to give the case a different appearance. The following resolution was passed on Jan. 2, 1923.

Our Position toward the Government in time of Peace and War

"We recognize earthly governments as ordained of God for the purpose of securing to their people the bles-

sings of order, justice and tranquility; that in the exercise of their legitimate functions such governments should receive the loyal support of their citizens.

"We assert the justice of rendering tribute, custom and honor to earthly governments as enjoined in the New Testament.

"We revere the law of God contained in the Decalogue, as explained in the teaching of Christ and exemplified in His life. For that reason we observe the seventh-day Sabbath (Saturday) as sacred time; we refrain from secular labor upon, that day, but engage gladly in works of necessity and mercy for the relief of suffering and the uplift of humanity; in peace and in war we decline to participate in acts of violence and bloodshed. **But we grant to each of our church-members absolute liberty to serve their country, at all times and in all places, in accordance with the dictates of their personal conscientious convictions.**" Gland, Switzerland, Jan. 2, 1923.

This new confession of faith has no more basis of scriptural proof, as the one accepted during the time of war. A liberty of conscience has been taught and proclaimed in it, which is not known to God nor to the church of Jesus. To grant liberty in such a confession, whereby to transgress God's law in every country and at any time, is certainly a characteristic of Babylon-confusion.

AN OPEN APPEAL

To the General Conference,

Assembled at San Francisco, Calif., May 11-31, 1922

This was the first General Conference to be held after the great world war. We felt it our solemn duty, according to the following testimony, to present this matter once more before the whole assembly of the General Conference.

"God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing, is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church, in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work."—"Testimonies," Vol. 9, p. 261.

With this admonition before us, two delegates were selected from the Reform Movement in Europe, to represent our case again for a consideration before the whole assembly of the General Conference. These delegates sent several appeals for a hearing to those holding re-

sponsible positions; but they were not answered. The following is a copy of the last appeal given to Elder Daniells.

San Francisco, Calif.,
May 22, 1922

Elder A. G. Daniells,
General Conference,
San Francisco, Calif.

Dear Elder Daniells:

"After several appeals for a hearing before the delegates of the General Conference in Session, in regard to questions of conscience as put forth in the enclosed 'Open Appeal' have remained unanswered, we at this time take again the liberty to ask you to be kind enough to give us at least an answer of yes or no to our many appeals.

"With best regards we are your brethren
in Christ Jesus,

Signed,
Otto Welp."

While anxiously waiting for an answer to this last appeal, the Reform delegates met Elder Daniells in the Civic Auditorium, where they approached him personally, and asked him, if a hearing would be granted before the delegates of the General Conference, to which he answered as follows:

Elder A. G. Daniells: "We could never permit these questions to come up before the whole delegation of the General Conference; that would cause the greatest disturbance we ever had."

When the Reform Movement delegates saw that the General Conference leaders would not, at any cost, consider the questions that have divided and separated the people of God, they had no other course to take, but to appeal to the people in their respective churches. The following leaflet was printed and distributed among the people and delegates before leaving the General Conference auditorium.

JESUS WEEPS OVER HIS PEOPLE

Matt. 23:37.

"Dear Brother or Sister, ask yourselves the question—WHY?

A TERRIBLE APOSTASY

The leadership of the Seventh-day Adventists have forsaken the principles of the third angels message.

- a. Because our people in Europe were forced to take up arms.
- b. Because the Seventh-day Adventist leaders have taken the stand to grant liberty of conscience concerning the bearing of arms.

- c. Because of this indefinite stand by the leaders, our brethren were seduced to break the Sabbath.
- d. Because the leaders have used the holy monies that were given to support the gospel, to support the war, and led others to do the same.
- e. Because the members that protested against the above apostasy were disfellowshipped by the leaders.
- f. Because these members that protested against this apostasy were persecuted by the leaders of the conference.
- g. Because the leaders in Europe who brought about this terrible apostasy, were justified by the General Conference.
- i. Because the testimonies, especially concerning health reform, are disregarded both in teaching and practice.
- j. Because our schools are not free from text books, as well as instructors, that undermine the development of character.
- k. Because our medical institutions have apostatized from the heaven sent principles for treating the sick, and have adopted principles which, according to the law and the testimonies, are a curse.
- l. Because the General Conference brethren have refused to consider various appeals concerning this apostasy, and gave no hearing to the delegates that represented those Seventh-day Adventists who have been disfellowshipped, and have reorganized the work for a decided reformation.

With the refusal to give us a hearing before the General Conference Session in 1922, we felt that a complete separation from our former brethren was the only course for us to follow. It was our firm belief that the time for a thorough reformation had come. Many years ago the servant of the Lord declared:

"Unless there is a decided reformation among the people of God, He will turn His face from them."—"Testimonies," Vol. 8, p. 146.

"The time has come for a thorough reformation to take place."—"Testimonies", Vol. 8, p. 251.

Beloved brethren and sisters. These testimonies should impress us as never before. The first one indicates clearly that a decided reformation is an absolute necessity. The second one leaves us not in darkness concerning the time when we may expect a thorough reformation. Far back in the year 1903 Sister White said: "The time has come." Do we fully believe it? Do we realize its urgent need? Are we not then to rejoice that the Lord in His own time and way began this blessed work of revival and reformation? Yes, indeed! We are told: "In a crisis the character is revealed." In the great crisis which swept over the people of God in 1914 it

was fully revealed who was serving the Lord faithfully, and who was not.

God is calling upon His people today to stand out in defense of truth. We are praying that these lines may be the means to arouse those who are longing for truth and righteousness. May the Holy Spirit gather out a people that will be able to stand in the day of the Lord. Through prayer and acknowledgment of sin we must clear the king's high-way. In doing this the power of the Holy Spirit will come upon us to finish the work. We are in need of the pentecostal power. This power will surely come as soon as God's people are prepared to receive it.

Appeal to the Laity

In closing I want you to keep in mind dear reader that this Reform Movement is standing squarely upon the principles of the third angels message. Our motto is: "Back to the old paths." This is not a new movement, it is the movement of 1844. Organization may fail, but the message will triumph. All those who stand by the message will triumph with it. We call upon all to take their stand upon the principles of heaven. Stand firm in the truth that has

made us what we are. The following testimony is an inspiration to the faithful few:

"To stand in defense of truth and righteousness when the majority foresake us, to fight the battle of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."—"Testimonies," Vol. 5, p. 136.

The Reform Movement brethren did not forsake their former brethren, but they forsook us. We do not ask our dear people to leave the old ship that started to sail upon prophetic waters 1844, but we do ask them to again get on it before it is too late.

The dear reader will realize that reformation is only then called for when apostasy is in the church. But whenever apostasy existed among the professed people of God, there were a few who proved faithful. So we praise God, that also at this time there is a remnant according to the election of His grace. Do you not desire to have a part with the faithful ones? Will you not consecrate yourselves wholly to the Lord? May the Lord help us to be ever willing to stand for truth and righteousness, so that when He comes, He may be able to say: "Enter thou into the joy of thy Lord."

A. W. Doerschler

BRIEF NEWS OF THE REFORM AND THE REFORMERS

WORDS OF ENCOURAGEMENT

"The works of the Lord are great, sought out of all them that have pleasure therein." . . . "All the paths of the Lord are mercy and truth unto such as keep His commandments and His testimonies." Ps. 111:2; 25:10.

We believe, dear brethren and sisters, that the above texts are being fulfilled in our day. We can truthfully say with the Psalmist, "the works of the Lord are great." God himself has promised to "recover" the remnant of Israel "the second time" (Isa. 11:11), and His promise, through the spirit of prophecy, is that "He will accomplish His work gloriously." (Early Writings," p. 70.) Truly, it is God who today is doing this work; we are only humble instruments in His hand. Therefore the glory for what is being done in and for His cause belongs to Him alone.

In the preceding Scriptures we find further that "The works of the Lord are great"; but His "works" are "great" only to those who "have pleasure therein." The human eye, without the anointing of the eye-salve of the True Witness, does not rightly view nor comprehend the working of the Holy Spirit. In our day many among those who profess to be Christians, declare that the work which the Lord is so wonderfully doing is of the evil one. Yet those who are truly spiritual unflinchingly recognize this work as none other than that of the Spirit of God.

As long as we are active in the cause of God on earth, and work faithfully for the salvation of souls, we will be found happy and of good courage in the Lord. We may then also have the assurance that God is with us, and He giveth us victory. David proclaims: "The voice

of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly." (Ps. 118:15.) This rejoicing will only be seen in the "tabernacles of the righteous, who live and testify for the truth. But on the other hand let us see what the fate will be of those who are careless and slothful in the cause of God.

"Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above."—"Early Writings," p. 50.

Oh, what solemn words! Those who take no interest in the progress of God's cause on earth will never enter the pearly gates. Our interest in God's cause on earth does not only assure us eternal life if we remain faithful, but already here we will receive a reward. The Psalmist tells us wherein we will receive a reward, and he says: "They that sow in tears shall reap in joy." (Ps. 126:5.) This reaping means to see souls willing to accept and to obey the truth. The Lord proclaimed through Isaiah: "My word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please." (Isa. 55:11.) Oh, what gladness it brings to our hearts if we see souls fully converted to Jesus. This was also the joy of Paul in his labor, for he said: "For what is our hope, or joy, or crown of rejoicing. Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." (1 Thess. 2:19, 20.)

Truly, every one who reads the columns of "The Sabbath Watchman" is interested to know how the work of reform is progressing. We all realize that in this age of wide-spread apostasy no work is harder than that of reform. Therefore, whenever we see evidences that this work is progressing our hearts are made glad. The Lord is today gathering His children "one by one." (Isa. 27:12.) All those who today accept and obey the true

The Sabbath Watchman

With

The Children's Friend

OFFICIAL ORGAN OF THE

SEVENTH-DAY ADVENTIST REFORMED CHURCH (North American Union)

Devoted to the Promulgation and Defence of the
Primitive Principles of the Advent Movement of 1844.

Published Quarterly by
Religious Liberty Publishing Association
P. O. Box 432
Kalamazoo, Mich., U. S. A.

Subscription Rate (in advance) - - - One Year, 60c

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O. KRAMER

principles of reformation will soon be ready for the outpouring of the "Latter rain", when the work will be finished in a very short time.

We can report that the blessings of the Lord attended us in the work during the past months. It was our privilege to labor once more among our believers in the eastern states. In the first part of January, we left for Detroit, Michigan, where we found our believers happy in the present truth. During our stay there we had several meetings which were blessed by the Lord. A good interest for reform is prevailing in this city, and we expect that in the near future dear souls will be found ready to accept this blessed truth. From Detroit we went to Hamilton, Ont. Can., where several souls were found to be deeply interested in the message of reform. These believers have been studying our literature for quite a while, and the Holy Spirit convinced them that this is the truth. We had some profitable meetings with these believers, but it was not long before we were to realize that the enemy began to counteract the work. It would take too much space to review at this time in detail the experiences which we made in Hamilton, but we are able to say: God is doing a wonderful work there. He has given those who have been enlightened strength to bear a decided testimony for the truth. All means to hinder the work have utterly failed, and we believe firmly that the Spirit of the Lord will do a great work in Hamilton. Let us pray for the work there.

As we went along on our mission journey, we had the privilege to labor in Buffalo, N. Y., New York City, Baltimore, Md. and Takoma Park, Washington, D. C. Wherever we went we found the believers of good courage, pressing forward to reach the goal. The Holy Spirit came very near in all the meetings which were held.

When we arrived home again during the month of February we found at the office some encouraging reports from the field. These reports gave unmistakable evidence that the Holy Spirit is doing a great work in these days. Everywhere honest believers are being aroused, and see more than ever the urgent necessity of a thorough reformation. One brother who has been read-

ing our literature for a good time, wrote that the Holy Spirit fully convinced him that this message is of God. He has been holding the office as an elder in a local church in California. Similar reports are reaching us from other places, and we begin to realize that the seed of reform is bearing precious fruit. May the Lord help us to consecrate our life for His service. May He help us to be faithful to Him in every detail, that He may be able to bless His cause abundantly.

W. O. Welp

At Rest

It is with deep regret that we announce the death of our dear Sister M. J. Walden, who passed away peacefully on Thursday evening February the 1st, at the age of seventy-three years. She was laid to rest in the "Ebbvale Cemetery", South Whales, England, on Monday February the 5th, to await the call of her Saviour at the resurrection of the just. Our dear Sister had been a member of the Seventh-day Adventist Church for many years, but having seen the precious light of reform, desired to become a member with the Remnant people, who "keep the commandments of God, and the faith of Jesus." She was taken into church fellowship during the year 1832, and remained loyal and faithful to the end of her days. She was greatly beloved by all who knew her for her humble disposition. On several occasions she had suffered from severe heart attacks, but kept quite cheerful until she fell asleep in Jesus. She leaves to mourn her loss, a Husband, three Sons, and a Daughter, who will feel the loss of a good wife, and Christian mother. We appeal for your prayers on behalf of this bereaved family, that they may see the light for this time, and walk as she did in the steps of her Saviour, that all may be united in that glad day.

F. Charles

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